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opening chapters in all history which are a clue to the infinite problems of human history as a whole—where is the wise mortal who can be justified in asserting upon the basis of his own omniscience in the matter, that *this* is not history, and cannot be?

I would not, for my own part, have the difficulties of Biblical interpretation whether in its history or elsewhere, in the least degree different from what they are. I am glad that there is one book in the world which to the student can never grow old, exactly for the reason that there will always be in it something new to be found out. Till history ceases to be written and to be studied, Bible history will deserve to rank as the most deeply interesting, the most fruitful, the most inspiring, the most *authentic* of all.

THE FULFILLMENT OF PROPHECY IN THE NEW COVENANT.

BY C. VON ORELLI.

[Translated by Professor George H. Schodde from *Die Alttestamentliche Weissagung von der Vollendung des Gottesreiches*. Wien. 1882, pp. 64-72.]

The entire prophetic and typical prediction (*Weissagung*) of the Old Covenant, in so far as this aimed at a complete establishment of God's sovereignty on earth following upon a judgment and deliverance, has found its essential fulfillment in the advent of the Mediator of the New Covenant. Jesus of Nazareth proclaimed himself as the Messiah announced in the Old Covenant, who, as had been prophesied, should establish this Kingdom of God; and the Christian Church, in accordance with his own declarations, has recognized in him the person in whom all the rays of prophecy unite. In the person of the Son of God and the Son of Man the relation between God and man, which had ever been the aim of God's dealings, has been realized in its purity and completeness. In his work the service which God demands of a true servant of the Lord has been entirely rendered, and thereby the fundamental conditions of the establishment of a divine-human (*gottmenschlich*) kingdom on earth have been satisfied. In one word, Jesus is the Christ in whom the central idea of the Old Covenant in all its completeness has been realized. Law and prophecy have been fulfilled in him, and can lay claim to no further recognition than that founded in him and mediated through him. On the other hand, of course, it must not be forgotten that this realization took place in its completeness only in his person, but not in the world. The kingdom which he founded has not yet become manifest in its full development. And until this takes place, those expressions of the Old Covenant which demand that the Kingdom of God in undisputed sway shall possess the earth have not yet lost their force. For the fulfillment dare not embrace less than the prediction. However, such expressions must be referred to the future only in the light of the revelation of Christ. But the individual rays of prophecy, which, without an exception, meet in the person of Christ as the central point, proceed from this again in all directions. Christ himself and the apostles have accordingly taken these up again, and thus the prophecy of judgment and of salvation begins anew. This judgment, however, is only the

outward establishment of an inner standpoint which has been, and will be, taken by individuals and nations in reference to the salvation offered in the historical person of Christ. Cf. John III., 18; XII., 48. And the salvation yet to come is only the actual appearance of the blessed Kingdom of God, which has been brought about by Christ, and is already virtually in the believer.

If the person and terrestrial activity of Christ in this way constitute the center of the history of fulfillment, then too it cannot be called "accidental" that in his history prophecy, not only in regard to its ideas, but also in regard to its forms, was realized as in no other history. Of course, the prophecy is not a mechanical copy of the fulfillment in the manner in which the fanciful sibylline oracles prophesied the history of Christ after it had taken place. But the organic connection between the prophetic and typical prediction and the life of the true Saviour is shown in innumerable unsought parallels of a seemingly formal character, as though by divine hints which point out in the historical Jesus the long promised Christ. We meet with many such features, which, in part, are especially referred to by Christ, the Apostles and the Evangelists, and in part are easily recognized. Since such shaping of the outward life according to a divine plan which cannot be deduced from general principles, is offensive to modern rationalism, and since it cannot here elude this fact on the plea of *vaticinia post eventum*, and since the explanation of mere accidental coincidences does not satisfy even human reason, it here, after the model of Dr. Strauss, casts suspicion on the fulfillment, as though this had been modeled to suit the prediction. And yet it is clear how different the life of a Messiah would of necessity have been, if the apostles had arbitrarily constructed it in accordance with their Messianic views.

The fact that the fulfillment through Christ also in the outward reality has produced a wonderful agreement with the words of prophecy, is for us more than a mere support for the weak. We see in them an intimation that "the end of God's ways is embodiment" (*Leiblichkeit*). Outwardly also the Lord will at last reveal his glory. And as little as we are not allowed to transfer into the future that portion of the Old Testament prediction which, as a temporary restraint, has been removed by the Gospel, as is done by a realistically inclined theology, so it is erroneous, on the other hand, to maintain that only certain ideas should be abstracted out of those expressions as an abiding residue, but that the form has no abiding significance. As little as its agreement with the historical person of Christ was accidental, so little will this form be without reference to the shape of the future Kingdom of God. Only this is certain that the fulfillment always brings something higher with it than can be thought out with the aid of the prophecy alone. Even the most faithful Israelites, who were waiting for the deliverance of Israel, on the basis of prophecy pictured the Messiah to themselves as entirely different from what he really was when he appeared. But when they had recognized him, they beheld with amazement how accurately everything had been fulfilled in him. And hence, too, all those who form for themselves a concrete idea of the future Kingdom of God on the basis of the Old and the New Testaments, have a very insufficient and in part erroneous view of it. But this does not prevent us then, when once it shall have appeared, from being filled with astonishment over the wonderful agreement between the word and the work of God, even in minute and outward features.

If we now look more closely at the position which Jesus himself took in

reference to the Old Testament predictions, we will see this especially that he subordinates himself to it, since in it the Father's will is laid down. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." (Matt. v., 17). These are his words at the beginning of that very speech in which he places over against the commands of the Old Law a "But I say unto you" spoken out of his divine self-consciousness. For he by no means destroys that command, through that which he places over against it as his demand and achievement, but rather brings to light its full divinely intended contents, and carries it out completely. But naturally in such a treatment of the Mosaic law the claim is immediately apparent that he has been called and is able to reveal in its full clearness and truth, and to bring to a reality that expression of the will of God which had been imperfectly laid down by Moses. Jesus subordinates himself to the law, in as far as it is divine; he places himself above it, in-so far as it is Mosaic. We find a similar attitude in the position of Jesus over against prophecy. On the one hand, he submits himself entirely to the task there marked out for him, and considers his life and death in all particulars as something that *must* take place, because it had been so written in God's word; on the other hand, he knows himself to be the peak and summit to which all prophecy and the whole Old Testament were intended to be but guides. True, he nowhere places himself in opposition to the words of prophecy, at least as this is formally done in the case of the law, but he frequently gives for the first time to the words of the prophets their true meanings, e. g., to their idea of righteousness, Kingdom of God, and in fact such meanings which of themselves transcend the formal boundaries of the prophetic utterance and their national and local limits. The sovereignty of the Lord Jesus in reference to the prophets is especially to be seen in this *that he places his person in the center of all that has been prophesied of the Kingdom of God and refers all this to himself as being fulfilled in him*. He has more than once solemnly and emphatically declared himself to be *the Christ*, the Messiah, and in doing so laid the special stress on his royal and divine majesty, which belonged to him as the true "Anointed one of the Lord," and which raised him far above David and Solomon, Abraham and the prophets from Moses to John the Baptist.¹ But at the same time he pointed also to his humility and his death sufferings as something that of necessity was a part of his calling, since this was equally clearly proved by Scripture.² He has also referred to himself, in their completeness and entirety, both the pictures of the glorious Son of God and of the suffering servant of the Lord, which the Old Testament endeavors to unite only in certain indefinite outlines; and thereby he opened up to view that deeper harmony of Scripture of which the Old Testament seers had but an indistinct knowledge. But still more. From the beginning he proclaimed his advent as the coming of the kingdom of God,³ and therefore referred to his own person also those prophecies which predict not the Messiah, but the coming of Jehovah. He designates his precursor, John, as that voice which is heard in Isa. XL., 3 in advance of Jehovah,⁴ or as the Elijah who will come before the day of the Lord to prepare all things.⁵ The two chains of proph-

¹ Cf. Mk. xii., 35-37; Matt. xii., 42; John viii., 58; Lk. vii., 28.

² Cf. Matt. xii., 40; xvi., 21; Mark viii., 31; Luke xxiv., 45 sq.

³ Mark i., 15.

⁴ Matt. xi., 10.

⁵ Matt. xi., 14.

ecy, one of which speaks of a coming of Jehovah, the other of a future ruler from the house of David, thus are linked together in him. And if all the great and essential features, which have been spoken of in the completion of the kingdom of God, are found united in Christ, and reached their true greatness and being only in his person, then it is a matter of course that the whole Old Covenant testifies of him and points to him, as surely as the rule of God in Israel was, in accordance with a higher plan, directed to this fulfillment, and all the previous revelations of God were only a prelude of those which, in the fulness of time, appeared in his Son. The type finds here its adequate completion, as does prophecy its fulfillment. These two are not essentially different from the standpoint of the New Testament. The question as to how far the human consciousness also was aware of the reference to the fulfillment in the future is here a subordinate question. Even if David or any other pious man of God spoke in the psalms primarily only of their own experiences and feelings,—the idea of the suffering king and God, of the suffering servant of the Lord has been first fulfilled in Christ; hence those words refer to *him*, are fulfilled in *him*, i. e., they receive their full meaning only through his experiences and life. We select here an example where Christ himself sees his death predicted. Matt. XXVI., 31, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of his flock shall be scattered abroad." The quotation is taken from Zechariah XIII., 7, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." Even if this sentence were spoken of a god-fearing shepherd in the days of the prophet, possibly of himself or of a king in his days, yet this has become true of Christ in a surpassingly higher measure. He is the good shepherd who can with right and truth apply to himself everything which the Old Covenant contains of this idea. But as he can with much better reason than all other shepherds call himself the trusted-one of God, so too, those words concerning the terrible end of the best shepherd, which bring such untold woe to the herd, in a most terrible manner were verified in him and his disciples.

It is only when we consider and do justice to this attitude of the Lord, which he through his own statements assumed over against the Old Covenant, that we can understand the explanation and application which the New Testament authors, the Apostles and Evangelists, make of the prophetic word and of the whole Old Testament as a prediction pointing unto Christ. It cannot be denied that the conception of Scriptures so vague in those days, the education of the authors of the Gospels and Epistles, as also that of their readers, exerted an influence to this end, and this more on the statements of the Evangelists than on the discourses of the Lord, on the Alexandrian educated author of the Epistle to the Hebrews different from the effect produced on the rabbinically trained Paul. The Jews of that day regarded with favor a free application of the Scriptural words, an application which does not always lay claim to be exactly an explanation; and even when the aim is exegesis, the grammatico-historical principle does not always prevail. But such a reference to the subjective way of thinking common to those days and under the spell of which the New Testament authors were also bound, or the view that they did this merely as a matter of accommodation to their readers, does not satisfy the demands of the case. The objective ground,

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which gave the messengers and witnesses of Christ a good reason for this procedure, lies in the mentioned attitude of Christ over against the Old Covenant. Not only have the divine thoughts that are presented in that Covenant, first and without exception, found their actual embodiment in Christ, but, further, the agreement between the form of prophecy and the appearances of Christ Jesus have left upon his contemporaries, in so far as they were enlightened by the Spirit of God, an overwhelming effect, which they, through their testimony, sought also to impart to others. Especially is it the aim of the first and of the fourth Gospel, in their narratives of the life of Christ, to show that he is "the Christ," the promised Messiah. For those who had seen the Word of Life with their own eyes, and touched him with their own hands, not one single feature in him was accidental or unimportant. In the most minute points, as in the greatest, they discovered a wonderful agreement with that which God had spoken from of old, and to this they pointed when they spoke of the Old Covenant. They do this as those who live entirely in the light of the New Covenant, and for whom the whole aim of the Old has been realized in this, that it has testified for the New. In the full consciousness that their Master was the yea and amen of all that God had ever and always spoken and promised, they, without any anxious fear, seize upon the multitude of the prophetic words, and place upon his head the full and complete crown, without asking whether, in doing so, a flower or a leaf here and there may not be removed from the place that originally produced them; for they all have grown for him.

From what has been said, the question of method, namely, whether and to what degree the New Testament fulfillment must be decisive for us in the treatment of the Old Testament prophecy, will find its answer. Very correctly, at the present day, is the grammatico-historical method emphasized over against the method formerly in vogue in the churches, according to which correct way the prophecies, in the first instance, are taken into consideration in the sense which they must have conveyed to the contemporaries, and which accordingly the speaker himself must have laid upon them. The New Testament authors in no wise desire to relieve us of this scientific task; their object is a different one than to point out the original connection and character of the passage. We, therefore, do not question the authority of these writers, when we first ask concerning the human conditions of these prophetic words, the purely divine contents of which alone came into consideration for them. Indeed, it is easily possible that such words have gone through a whole course of development, and only attained a larger application on a higher scale of revelation.

On the other hand, it must not be overlooked that the individual prophetic oracle is not the accidental product of momentary circumstances and feelings, but it claims to be the production of the divine spirit, and that this claim is verified through the inner harmony of prophecies originating in different centuries, different localities and under widely differing historical circumstances and personalities, and through the fact that finally the revelation of Christ shows itself in this inner central place, in which all the veins of this organism join together. Thereby a consideration of the several prophecies is demanded which does not consider them as isolated atoms, but looks at their inner connection. And as every organism can be fully comprehended in all its members only when its development is complete, so too the prophecies of the Old Covenant in all their members and connections and all their bearings can

be fully appreciated only on the basis of the completion in the New Covenant. Nor can we sanction the dualistic separation which we find in Riehm, "The contents of prophecy, i. e., the sense in which the prophets and their contemporaries understood it must be separated from the reference to its completion in Christ as contemplated by divine revelation." Both may have to be separated in some instances. But in general the reference to the completion of the kingdom of God through Christ belongs to the contents of the prophecy, and indeed this forms its essential, although often hidden, contents. For it must be borne in mind that the prophetic word generally has an impenetrable residue, a mysterious something, before which the consciousness of the speaker and the reader stands still in awe. It is therefore wrong to count as the contents of the prophecy only that which was present to the consciousness of the speaker or hearer. In it there is generally a mysterious germ, whose development is only divined, but which nevertheless belongs to the contents. A satisfactory or truly historical treatment demands that this be taken into account and regard be had to the future development, and in this manner the organic harmony with the New Testament fulfillment will be achieved. But the witnesses of the New Covenant point out to us only the ultimate aim to which we should look. We must take our stand entirely in the time of the origin of these words, and from there only mark out the way to this ultimate goal. In other words, the history of the fulfillment must have also an important, even though only relative, influence on our consideration of prophecy.

THE NAME LUCIFER.

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It is much to be deplored that the euphonious and comprehensive name—*light-bearer*—should ever have been applied to the prince of "the rulers of the darkness of this world" so persistently, that it popularly has come to be considered as belonging exclusively to him. The fact is that in his case the title is thoroughly a misnomer. It only *seems* to apply when he "transforms himself into an angel of light." In the bestowal upon him, even by the Lord's servants, of a name which is the property alone of One who is the light itself, there is unfortunately no protest against this usurpation of the arch-deceiver. But how did Satan come to be so designated?

The whole trouble arose from the effort to put into Is. xiv., 12 more than is really there. The words are: "How art thou fallen from heaven, הִילֵל, son of the morning." Gesenius renders הִילֵל "brilliant star," and says: "Aptly so, since it is followed by 'son of the morning.'" Now, the morning-star, as everyone knows who has seen it, is very beautiful because of its luminousness. Hence the Vulgate gives for the Hebrew הִילֵל the Latin "Lucifer." The Staten-bybel reads "Morning-star, son of the dawn," and has this note: "That star is more brilliant than any other in the firmament because it alone causes an object to cast a shadow." The Septuagint gives the reading "early rising dawn-bringer" (ὁ ἐωσφόρος ὁ πρῶτ' ἀνατέλλων).

This high-sounding title was applied metaphorically to the King of Babylon